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INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP

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WEEK BY WEEK

The Dollar Gap—

BRITAIN is one of the workshops of the world. She lives by taking in other people's raw materials, turning them into goods by her skill and ability, handing over the goods to the other people, and receiving consideration in return. One of the countries from which Britain receives its raw materials, in various forms, is America; but America, for various reasons, does not receive in exchange the total quantity of the goods that Britain makes of the materials. In pre-war days Britain turned over the goods she made with the help of American raw materials to other countries; to the East, for instance; and America drew from the East what she did not draw directly from Britain. Hence by indirect means British goods reached America. This process, commonly called multilateral trade, has been broken by the war. It was one of the urgent intentions of the late Lord Keynes and other government advisers to restore it, and restore it as quickly as possible after the war. But it has not yet been restored, in spite of the continuing efforts of far-sighted Americans and Englishmen. The countries of the East, for instance, cannot trade freely with Britain; they are only allowed by authority to take a certain quantity of goods from this country. There are very good reasons for this. Britain at present must live from hand to mouth; that is to say, that for every quantity of goods she sells she must get something immediately in return. In order to assure this return she must direct her goods to the countries from which the return is likely to come. The return, at the moment, is not likely to come from the East. The government has not yet been able to direct goods immediately to America, to which country they must sooner or later go. Hence America, in order to keep us on our feet, is sending us some raw materials free of charge.

America is sending us these goods, and sending them to Europe (for our problem is Europe's problem also), in the hope that by 1952 multilateral trade will have been restored and we shall all be on our feet again.

Can it be Bridged?

How can Britain sell her goods directly, and indirectly to America? There are two answers. The first is that quite soon, probably, America will be prepared to send us more raw materials in payment for our goods than she has done recently, because of the fall in the price of the raw materials. Consequently for the same number of goods we shall receive a larger quantity of raw materials. Which in effect is another way of selling more goods. Secondly, the "workshop of the world" must learn to produce her goods at least as cheaply as other workshops. She has done so in the past, she can do so again. She has lived on her skill in the past, she can live on her skill again. There is no reason to suppose that the skill now is less than in days gone by, or that there is less demand for it. Efficient production of goods does not mean a lower standard of life, it means a higher standard. But the standard, whatever it is, must be adjusted to the production. This is the lesson constantly being preached by Sir Stafford Cripps. But there is another lesson not so constantly preached. It is that a free society, dependent for its life upon an intricate adjustment of social and economic forces, rests upon the common sense of every man in that society. The railway worker, in the long run, in a free society, is as important as the skilled executive. The railway worker bears responsibility. Willy nilly he is forced to exercise that responsibility in whatever notions he forms of social justice and injustice, of what is socially possible and impossible. This is the social philosophy of free men. The man in the street makes his own decisions. Up to the present it is the philosophy that has brought more social happiness to mankind than any other.

The Philosophy of Free Men.

The alternatives are clear before this generation, for alternatives have been tried. An impartial estimation of all of them ends in sombre reflections upon what has been called the "martyrdom of man". The following is a brief account of what some men have attempted in this generation. "I was deployed on the iron and steel front. Tens of thousands of people were enduring the most intense hardships in order to build blast furnaces, and many of them did it willingly, with boundless enthusiasm, which infected me from the day of my arrival . . . I would wager that Russia's battle of ferrous metallurgy alone involved more casualties than the battle of the Marne." This is written by an enthusiastic American of what he saw in Russia; it is written of human beings; there is nobility and grandeur about it; but only because it is written of human beings; if it were written of ants senselessly and uselessly throwing away their lives in order to erect some monstrous construction it would only induce wonder and pity. The awful waste of human life that has kept step with what men have chosen to call their ideals has only been redeemed by the fact that men are not ants, and never appear to be so when they act like them. To be "deployed" is the fate of men when they surrender their freedom, and no matter what enthusiasm accompanies the surrender there is something terrible about the ultimate result. To build a free society in which there is no want, and to build it through gentleness and consideration is a nobler intention than to create a society on the "wastage" of human lives. The hands of every totalitarian dictator is smeared with the blood of his own countrymen—of every class.

Now Everything is Clear

The following extract is taken from an article by "Artifex", a well-known theological commentator, from the *Manchester Guardian* of June 20.

It is a definition of the Trinitarian doctrine.

> The best statement of Trinitarian doctrine I know occurs—though the writer himself would have been horrified at the suggestion—in the late Ellis McTaggart's *Studies in Hegelian Cosmology*. He writes:
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> "We are forced back to the conclusion that it is necessary that in some way or another the whole of the unity shall be in each

individual, and that in no other way can the individuals have the requisite reality. Yet, as we saw above, to suppose that the unity exists in the individuals as isolated is to destroy the unity. The unity must be complete in each individual. Yet it must also be the bond which unites them. How can this be? How is it possible that the whole can be in each of its parts and yet be the whole of which they are the parts?"

In this if we write "the divine nature" instead of "the unity" and "person" for "individual" we have a perfect statement of the doctrine of the Trinity, though not, of course, an explanation of the mystery.

MANCHESTER COLLEGE, OXFORD

As we go to press we are informed that the Trustees of Manchester College, Oxford, at their special meeting held on Tuesday, June 21st, passed the following resolution:

"That the Committee be instructed to devise a co-ordinated scheme for the future of the College in Oxford, to be submitted to a future meeting of the Trustees."

The resolution was passed by 37 votes to 21.

This means that any negotiations for the sale of the College buildings cannot, at least until this report is submitted, be entered into.

Reports of the closing proceedings of Manchester College will appear next week.

BOUNDARIES AND DIVISIONS

By "Northern Candle"

STRANGE and contradictory events have been happening in the high world of politics. Primarily they are concerned with boundaries and loyalties. On the one hand divisions are being deepened: on the other hand diligent search is being made for new fields of unity. First, then, is the partition of Ireland. Like a sleeping dog that will not lie, it growls across St. George's Channel. The old antagonisms of 1914, the intractable problems, shelved but not solved in the days of the Treaty, force their unwanted attention on an England which, tolerant of everything but extreme intolerance, had fondly endeavoured to forget. In Paris the Foreign Ministers of four Great Powers sit in complete impotence before a new boundary of their own devising. It is an iron wall driven into the living flesh of Germany. As though old frontiers marking the divisions between states and empires were not enough, this new frontier marks the division between fresh political contraptions known as zones. Thus are divisions multiplied. But on the other hand new strands of unity are woven. India and Pakistan, to the great content of all men of good will, decide to remain within the Commonwealth. This desirable result has been attained by a delightful compromise which could only have occurred to the Englishman with his saving sense of humour and his still more saving lack of logic, the declaration that the Crown is a symbol and that India and Pakistan, no less than Britain and Canada, are entitled to their own particular views as to what the symbol signifies.

One would have thought that the still more humorous and illogical Irish, seeing the humour and illogicality of it all, would have accepted the compromise with the same common sense as have India and Pakistan. Ireland, however—or is she Eire? or the Irish Republic? or the Republic in Ireland? (it is so difficult in these perplexing days to talk of one's neighbour without causing some offence)—Ireland will have nothing to do with symbols. She stands outside the Commonwealth, hugging her republicanism in green isolation, but accepts the still more humorous and illogical compromise that her citizens, although outsiders, are not foreigners. In the meantime real foreigners, with all manner of differing symbols, meet together in harmonious conclave and sign the Statute for the Council of Europe, an event of supreme significance, which, unless the whole conception is allowed to wither in neglect and indifference, may have a profound effect upon the boundaries and the loyalties of tomorrow.

What are these boundaries—these walls which so bitterly divide and which yet can be circumvented with humour and good sense? Perhaps we can give a part-answer to the riddle in another political happening of the month of May. For in the midst of this welter of contradictory events—some statesmen reinforcing old boundaries and creating new, and other statesmen groping for new grounds of loyalty—the humorous and illogical Englishman with little heat or argument went to the polling booth in his municipal elections. Now every local authority has its boundaries, and every county and borough has its loyalties. The man of Devon is no less a man of Devon because he is a Briton. The man of Yorkshire would scarce be proud of an England robbed of the broad acres of his native county. There are roses white and roses red, and "dear old dirty Manchester" despite its dirt is dear. Yes, there are loyalties. But boundaries—who worries about municipal boundaries? Few people outside a select company of surveyors and the ratepayers on the immediate periphery know where the boundaries run. A roving commision from time to time proposes alteration, and the only protests are concerned with rateable value and the County Cricket Championship. There is no customs house on any of these frontiers. No guns nor any of the paraphernalia of war frown down upon the traveller as he passes from one county to the other. No visas or passports are demanded. The coin which is current on one side of the frontier is current on the other. Why this desirable state of sanity and tolerance? Because these particular frontiers, embedded though many of them are in history, sanctioned as many of them are by centuries of usage, are regarded, not as political or ideological walls, but simply as matters of administrative convenience. And so should all frontiers be regarded. Loyalties, which are a state of the heart, and ideologies, which are a state of the mind, should have nothing to do with boundaries, which are lines drawn upon a map. Russia was in Marx as he toiled in the British Museum; and there is that beyond the seas which is for ever England.

Within its frontiers the local authority applies itself to the task of government. The task of government is service. The local authority builds homes, it educates the child, it cares for the sick and the poor. Whenever by collective action the lot of man can be bettered that is the task of government. The local authority goes about doing good. Doing good, it has no fear or hatred of its neighbours. And, where there is no fear, frontiers except as matters of administrative convenience sink into insignificance. Only the loyalties remain. So God be blessed for the sanity of local government! And God grant that the statesmen of the world may learn its lesson—that they too govern in order that they may serve, that when men serve there is no room for fear, that the frontiers which divide state from state are no more in the eyes of God than the frontiers which divide town from town. But before they learn they must be humble. God laughs at their pomp and circumstance. And, if there be precedence in heaven, there's many a member of an urban district council will enter the Golden Gates before the head of an imperial cabinet.

MATERIALISM, OLD AND NEW

By Sidney Spencer, B.A.

THE GREAT religions of the world agree substantially, for all their differences, in making certain fundamental affirmations. They agree in declaring that the world about us is not all that exists; beyond the things we see there is a greater Reality, which is of a spiritual nature, and which we are called to love and worship. They agree, too, in affirming that in our own being there is a divine and spiritual element, which has its origin and its destiny in the unseen universe. The great religions express their faith in many different ways, but for many centuries all of them have been teaching truths of this kind, all of them have been saying, in the language of St. Paul, that "the things which are seen are temporal, the things which are not seen are eternal". Yet side by side with such affirmations there has been in many countries an attitude of denial. In ancient India, in Greece, in the Roman Empire there are indications of the rise of an outlook which prevails widely in the modern world. The essential features of this outlook are, on the one hand, its repudiation of the unseen Reality which religion affirms, and, on the other hand, its assertion of the sole reality of the material world. In consequence of this assertion it is rightly known as "Materialism". In former times there were many individual thinkers who were materialists. The trend to materialism asserted itself especially in times of change, of social and intellectual ferment, when traditional modes of thought were widely challenged and denied. That was the position particularly in the eighteenth and nineteenth centuries, and it is even more so today. But in our time there has been a new and striking development. Materialism is

no longer the creed merely of a number of individuals: it is the philosophy of a world-wide political movement, which seeks to rebuild the whole of human life on this basis. Political Communism stands officially for a materialist conception of the universe. Therefore it is highly important that we should understand this conception.

One main feature of materialism is its negative quality: it denies any reality beyond the physical universe. It "believes rigidly", as a Russian advocate has put it, "that there is nothing but the universe in time and space". In the words of Marx, "The material world is the only reality". It is important to grasp this point because of a certain confusion which sometimes arises. We find an instance of that confusion in the recent "Penguin Special", *The Case for Communism*, by Mr. William Gallacher. Mr. Gallacher defines materialism as "that philosophy which says that outside the individual there is a material universe". Actually that is not the distinctive feature of materialism at all, since it is common ground to most philosophies. It is certainly implied in the traditional Christian conception of creation. The real question at issue is not whether the material world exists, but what kind of existence it has. Religion teaches that it exists only as the expression of something greater—the Will, Mind, Spirit of God. Materialism declares that it exists of itself, absolutely, independently. Mr. Gallacher repudiates the very idea of a divine Mind. (A Russian writer, Adoratsky, goes so far as to say, "We know that God does not exist.") He reasons thus: "the mind of man is a product of the material world", hence the material world is primary, and it is entirely wrong to suppose that mind came first or that there can be a mind which exists independently. You might as well say, Mr. Gallacher comments, that "you don't require your brain to think".

Here, at least, the issue is clear enough. For materialist philosophy the one absolute, enduring reality is the world outside us, the world of matter, of space, of physical forces. In the course of its development this world produces living creatures with the gift of consciousness—with powers of thought, feeling, will. "Mind (as Marx put it) is merely the highest product of matter." Now, materialism appeals to people sometimes because they regard it as a simple, straightforward, common-sense philosophy, which fits in with the facts of science. They contrast it with religion, which makes such great demands on our faith. They overlook its essential weakness—its failure to account for the fact of consciousness. As Bernard Shaw once said, the very existence of consciousness is "the standing enigma of materialism". The materialist philosophy claims to be "scientific". Yet it is in reality based on a superficial and dogmatic interpretation of scientific teaching. Mr. Gallacher says, "The mind of man is a product of the material world". The truth on which that statement rests is that the mind of man arises at a certain point in the evolution of earthly life. But it does not follow that the mind is the "product" of evolution, in the sense that evolution by itself can explain it. How can the struggle for life in this physical world account for the spirit of man, with its love of beauty and truth and good, its quest and its vision of God? We live in a material world; our life is affected in all kinds of ways by material forces; while we are here in the body, consciousness works through the brain. But it does not follow in the least that in itself consciousness is dependent on the brain or that material conditions can of themselves give rise to the spirit. The fundamental truth was expressed long ago by a Christian saint, who said, "I come from God, I belong to God, and I am destined for God". That is not merely a piece of mystical insight: it is a piece of sound and rational philosophy. In denying the vision of the seers—the vision of God and the unseen universe—materialism cuts itself off from the possibility of a true understanding of the inner life, and therefore of the nature and destiny of man.

The materialism of Marx and the Communists is known as "dialectical" materialism. In its traditional form materialism is essentially mechanical. It regards the whole world as a great machine: we ourselves are just part of the machinery. Our actions, that is to say, are purely mechanical, purely physical in their origin. Consciousness is simply an illusion; it plays no real part in our life. It can no more determine our conduct than a man's shadow can knock him down. Now, Marx was in his youth a follower of Hegel, the champion of "absolute idealism". Hegel taught that the world in time and space is the reflection of an inner process, the development of the thought of God. In due course Marx threw overboard the belief in God, but he carried over into his materialism the idea, which he derived from Hegel, that the world is ever moving, changing, developing, by an inherent necessity, so that new things are continually brought to birth, new qualities appear. From this point of view, life and mind are new stages in the evolution of matter, and human will and consciousness, while they are the outcome of material conditions, yet have a positive part to play in the shaping of the world.

From the standpoint of spiritual religion, there is a measure of truth in the outlook of "dialectical materialism", just because it is less consistent and thorough-going in its materialism than the older mechanical philosophy. It has a "religious" appeal, because it links up the life of man in his striving for a new society with the law which is everywhere at work in the cosmos. It is characteristic of the believers in this philosophy that they display immense effort and zeal and devotion in their revolutionary work. It is the tragedy of the movement—and the tragedy of the world—that its outlook is at every turn limited and distorted by its materialist basis. "Dialectical materialism" recognises no divine Reality, no eternal Spirit above and beyond the world. Consequently, it recognises no divine ideal, no moral law, no eternal principle of love, mercy, compassion, justice to rule and guide us. For it the only final guide is the cause of social revolution. On the altar of that cause the lives of men may be ruthlessly sacrificed; for its sake there is no wrong and no cruelty which may not be justified.

"By their fruits (said Jesus) ye shall know them." Dialectical materialism has brought forth a mixed crop, according to its nature. Neither from a moral nor from an intellectual standpoint can it meet the real needs of men. Yet one thing is clear: it can only be overcome by the growth among us of a spiritual faith which takes full account of the facts of the world, but which looks beyond outer things to the greatest of all facts, of all realities, which looks to the eternal Love of God, and which finds in the divine Love, not only a vision to satisfy our mind and spirit, but an inspiration to rule and guide us in every work and purpose of our lives.

BOOKS OF THE DAY

By E. W. Martin

IN EVERY generation there are men of genius who, for good or ill, exercise a pervasive influence over certain sections of society through art. The first three books on my list deal with very different figures whose names are still on our lips and who have played their part in making us more alive to brutality and ugliness as well as to peace, beauty and all the symbolism of unrest.

The first is an illuminating and well-documented biography of *Joseph Goebbels*, by Curt Riess (Hollis and Carter, 18s.). The author reconstructs the nightmare world of pre-war Berlin, and Goebbels is presented as the arch-deceiver of the people who was also the architect of their doom. Other authorities—such as Lous Lochner, editor of *The Goebbels Diaries* who introduces this book—would not agree with this rating, but Riess argues convincingly. In practising his art Goebbels expressed openly his disbelief in the intelligence of the masses.

This Mephistophelean spinner of the web of calculated lies that was Nazi propaganda resembled Hitler and Goering in that he could not easily find his place in society. He failed as a writer, and when after years of frustration he was made Gauleiter of Berlin this crippled man began turning Hitler into a hero and the German dream of world-conquest into a sacred racial duty. He borrowed his ideas from many sources, from the works of Oswald Spengler, Max Weber, Alfred Rosenberg and Houston Stewart Chamberlain. He edited *Der Angriff*, became the leading pamphleteer of the rising Nazi movement and soon obtained control of the entire press and radio.

When the days of disaster came it was left to Goebbels in his tottering palace to create for the Führer and himself a seemingly heroic end. The cynical mind of the propagandist persisted in the belief that he could dupe all the people all the time and he did not conceive that his plan would be looked

upon as a retreat from retribution. Curt Riess admits he was fascinated by the character of Goebbels and his researches have resulted in a stark portrait of one whose poison is not yet cleared from the surface of Western civilisation.

The next two books treat of artists with purer intentions —*W. B. Yeats, Man and Poet*, by Norman Jeffares and *Kafka, His Mind and Art*, by Charles Neider (published by Routledge and Kegan Paul at 21s. and 12s. 6d. respectively). Mr. Jeffares allows the poet to tell his own story.

In the early stages of his development W. B. Yeats was æsthetic in his approach to life, he was mainly interested in beauty, in magic and occultism. Soon he felt that it was incumbent upon him to develop the active along with the dreaming side of his nature. He was occupied by Irish educational problems; he founded the Abbey Theatre with Lady Gregory, and the Irish Academy of Letters. In 1916 he became a senator of the recently established Irish Free State and that same year was awarded the Nobel Prize. Mr. Jeffares is himself an Anglo-Irishman and he understands well the background which Yeats lived. Also there is in this book much material not hitherto published. It is a full-scale analysis of one who throughout his long life was continually occupied in re-making himself so that he could the more resemble the ideal of the true poet that was before him always as a star.

No writer, I suppose, has had such an effect on the younger school of English novelists as Franz Kafka. Mr. Neider does not approve of the attempts to place this novelist at the centre of a mystical or esoteric cult. In suggesting that Kafka is really an author for "Everyman", Charles Neider discusses the novels at length, contributes a biographical chapter and examines what may be a secret key to his novels—*The Castle*, *The Trial* and minor writings. "Kafka's symbols and hidden meanings", says this author, "manipulate the reader's unconscious. They are part of a hypnotic programme." The mythical symbolism and symbolic action can be interpreted in terms of the psycho-analytic writing of Freud, Jung and Stekel if this author's assumptions are correct. Even if they are not, this is a volume that will compel all readers to look at Kafka afresh.

Nowadays there is much interest in our historical heritage, in ancient monuments and foundations. Mr. H. Ernest Roberts gives a valuable account of our cathedrals, minsters, abbeys and priories as they were before September, 1939, in his book *Medieval Monasteries and Minsters* (S.P.C.K., 12s. 6d.). This is mainly a work of reference in which the various ancient buildings in England and Wales are grouped alphabetically under counties, and under each county the monks, canons and friars are listed. The author has explored his ground thoroughly and his information is accurate, but in addition to this he is able to make us see what each part of a monastic building was like and gives some idea of the great influence of monastic settlements. The traveller anxious to know more about English religious houses will find here the information he desires.

Conscription Conflict, by Dennis Hayes (Sheppard Press, 12s. 6d.), is a survey of the conflict of ideas for and against conscription which has been a subject for debate in Britain from 1901 until today. Many people will have asked themselves whether conscription for military service has come among us as a permanent institution. Clement Davies in his introduction writes of our obligation to study this vital issue: "It is a duty we owe not only to ourselves of this generation but a duty we owe to the men and women of tomorrow". It is not easy to justify conscription in a Christian and democratic community pledged to the extermination of the virus of war. The evidence marshalled by Mr. Hayes shows that too many people in times past have been ready to accept without protest incursions upon their freedom similar to that which has made conscription a feature of our life at the present time.

NOTES

The Rev. R. Nicol Cross has resigned from the Principalship of Manchester College, Oxford, and Dr. H. J. McLachlan has been appointed Acting-Principal.

The Rev. Magnus Ratter informs us that it is still possible to take bookings for the Amsterdam Conference to be held July 19th-26th.

LONDON FOUNTAINS

By H. H. Cheetham

AS THE bus swings around Trafalgar Square winding its way through the ceaseless flow of traffic, we all turn to watch the cool water cascading from the two fountains. I alighted from the bus and joined the little group of people standing around these centres of attraction. The Spring sunshine flooded the square and the sprays of water sparkled and rose like gentle crescendoes from a Debussy prelude. Nearby an old man, sitting on a bench and holding a newspaper, gazed vacantly at this wondrous sight. A small child, clutching the hand of her mother, was lost in admiration as the breeze blew the fine spray within a few inches of the place where she was standing. Both the man and the child were oblivious of the turbulent torrent of the traffic which raced round the square. What were they thinking? The crumpled newspaper seemed to indicate that the old man had grown wary of reading the headlines proclaiming war in China, crisis in Berlin, the meat shortage and some sordid crime in suburbia. Perhaps gazing at the fountains allowed his mind to roam in the world of his deep inarticulate dreams and desires. Maybe he was just day-dreaming. The child's contemplation, however, was active, not passive. She was drinking in the waters of the fountain of beauty.

My mind immediately flashed to a scene in Charles Morgan's novel, *The Fountain*. Lewis, the interned British officer, is talking with Narwitz, the German Junker, who is married to Julie, an Englishwoman. The English officer declares that it is very difficult to make clear the distinction between the inward stillness and balance which is the genuine purpose of contemplation and the indifference to life which has many of the outward appearances of contemplation, but is the product of a lazy or a cowardly mind. His German companion argues that the fatal delusion is our belief that we place ourselves first and do not realise that something transcends us. Consequently, we set up idols, our country, our creeds, our art and then pour all our spiritual possessions into the idol's lap. The true contemplative is he who can kneel without an image because he sees himself in a second place and to kneel is an inward necessity. Fate, though it rend his mind and body, cannot destroy his poise. He is moved by wonder, beauty and love to action. Ultimately, the contemplative must be the man of action.

Then I began to think of the function of our churches in the modern world. It is my belief that the men in our pulpits have never lacked the courage to call upon men to face the world as it is. We have ceaselessly proclaimed that men should also search their minds and hearts to shape things as they ought to be. It is not certain, however, whether we have always asked men to be like the little child and drink in the waters from the fountains of beauty and wonder. There is a desperate need for our churches to experiment with new forms of worship and meditation so that men, moved by wonder, will take the world as it is and change into the world that ought to be. We need to remind ourselves that the fountains can be seen in the centre of our greatest city.

"I am the Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely."

THE SOCIAL SERVICE DEPARTMENT

THE North Midland Presbyterian and Unitarian Association held a One-Day School and Rally in conjunction with the Social Service Department of the General Assembly at High Pavement, Nottingham, on Saturday, May 21. Under the chairmanship of Mr. L. G. Russell, the two speakers were Rev. J. B. Toukin and Mr. P. M. Oliver. Mr. Toukin gave an illuminating and lucid account of the incentives which could be and are being used for maintaining the highest efficiency in industry in all its branches: production, discipline, man-power, and distribution. Such incentives may be material, like higher wages for disagreeable occupations and increased leisure and other amenities; or psychological, like the sense of adventure and enterprise, responsibility and power, and the raising of the social status of menial jobs. Mr. Oliver spoke of the deterrents in industry: fear of unemployment, which might be cured by the novel transformation of inevitable seasonal slack periods into "holidays"; dislike of income tax, which can only be removed by inculcating a fresh sense of social service and knowledge of the complexities of the "welfare state"; and dislike of industry itself, which can only be improved by the raising of the social status of the worker. The attendance was somewhat disappointing, but the vigorous discussion which followed the addresses showed the great interest which these capable speakers aroused.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

A HOLIDAY CAMP IN GERMANY

SIR,—Opportunity offers to young people, age 15-25, to share a German Youth Camp near Hamburg. It is organised by the Free Religious Youth Circle, a fellowship on the humanist side of the German Unitarians. It is dated from July 17 to July 31. Costs, under canvas, simple food, whole period, would be £5, perhaps less. Travel to Hamburg can easily be priced and depends on the route. Simple German, and a happy face, would quite suffice to overcome language difficulties. Write to Herr E. Sattelberg, Hannover, Sedan strasse 18, Germany—British Zone. This is a holiday camp, not a work camp: you may write in English.

The I.A.R.F. party I am leading will travel on the Hook-Harwich route, Monday overnight July 18. If the boat is not already full and any youth care to travel this rather expensive route to Hamburg (the boat only carries second class) we could make their outward passage easy, if it is their first trip abroad. The homeward journey would be simple as German friends would put them on the right train. The German organiser is well-known to us personally. Now that Germany is open to the tourist this data may interest some adventurous youth.

—Yours, *Magnus C. Ratter.*
London.

MANCHESTER COLLEGE, OXFORD

SIR,—We beg to inform you and to request the publication of the following Resolution, which was passed unanimously at the Quarterly Meeting of the Ministers of the North Midland Presbyterian and Unitarian Association, held on June 11, and at the Meeting of the Executive Committee of the Association on the same date. It is noteworthy that the Ministers include old students both of Manchester College, Oxford, and of the Unitarian College, Manchester, and that the discussion which led to the collective drafting of the Resolution was initiated by an old student of the Unitarian College, Manchester. The Ministers discussed practical possibilities, but felt that their immediate concern was to convey their dismay at the reported proposal to sell the College.

RESOLUTION.

That this Meeting

1. Views with regret and apprehension the report of the proposed sale of Manchester College, Oxford, and feels that the College Committee has acted too precipitously in deciding to recommend this step to the College Trustees;
2. Considers that the sale would be a grave blow to the prestige and name of free religion the world over;
3. Fears that such an action would be a direct discouragement to struggling Unitarian and Free Christian churches which, in similar difficulties, have endeavoured to keep and succeeded in keeping their doors open.

—Yours, *C. Gordon Bolam*, Hon. Sec., Ministers' Quarterly Meeting,
Kenneth Twinn, Hon. Sec., North Midland P. and U. Association.

[*The above communication reached us too late for insertion last week.*—ED.]

THE REVISED CODE OF THE N.S.P. CHURCHES

SIR,—The report you printed from Northern Ireland of the draft revised Code of Discipline having been approved is not complete. By the Constitution and original Code of the Irish N.S.P. Church any proposed changes in the Code require to be adopted by all the individual congregations; there was purposely no provision for any other procedure. No congregation is subject to the new Code unless it has accepted it, but only to the original Code. It is not to be feared that any of them would have refused to accept any alteration generally found desirable, but many of our congregations have not had an opportunity of knowing what was proposed or of expressing their attitude about it. They have not been informed of what has been taken out of and what put into the original Code as it was refused to notify them. The idea is that a majority in the Synod has the right to control all congregations in their own affairs. The revised Code was passed at a *pro re nata* meeting at which barely one-half of the ministers of the Church were present, and less than a sixth of the congregations had a representative there, because they had no suspicion that what was proposed amounted to depriving them of authority in their own affairs, affecting only themselves and not the Church as a whole.—Yours, *Harold Thomas.*
Belfast.

Scottish Unitarian Association.—In May the Association and the Scottish Unitarian Sunday School Union held their Annual Meetings and Conference jointly at the Loch Lomond Youth Hostel by Balloch.

The Annual Meetings were held on the Saturday afternoon and in the evening there was a social. On the Sunday morning Rev. W. B. Tavener, of Edinburgh, conducted the Service. This was followed by an address by Rev. A. Reid, of Glasgow, on "Loyalties".

Rev. J. Harry Smith, of Swinton, spoke on "The work of the Sunday School—some considerations by the way". This was followed by interesting discussion. *C.M.*

Temperance Society Annual Meeting.—The Annual Meeting of the Temperance Society was held at the Bell Street Mission, London, on June 1, with the President, Dr. Dorothy Tarrant, in the Chair. The Report and Statement of Accounts were adopted for printing, and the officers and committee re-elected. Mr. H. Cecil Heath gave a stimulating address, his subject being "A Challenge to the Churches".

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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NEWS REVIEW

PROVINCIAL ASSEMBLY OF LANCASHIRE AND CHESHIRE

SUCCESSFUL MEETINGS AT ALTRINCHAM

The Annual Meetings of the Provincial Assembly of Presbyterian and Unitarian Ministers and Congregations of Lancashire and Cheshire were well-attended, and characterised by cordiality, vigour, and enthusiasm, on Wednesday, June 15, in Dunham Road Chapel, and the hall adjoining, at Altrincham.

In the course of an eloquent sermon in the morning, the Rev. John Kielty said that any sensible reading of history showed that "Security" of the material type was an illusion. Was there a single material possession about which they could be absolutely sure? Perhaps some believed that responsibility could be transferred to the State by Act of Parliament. There was once a whole, mighty nation that thought like that, that boasted it had no rights, and no individual responsibilities. That nation had now learned better from the most hideous war in history. Happiness and security were no part of the human, or the Christian heritage. People would not learn the lesson Jesus came to teach, that we might have "Life", and an abundant life, but that life had no connection whatever with the modern tradition of happiness and security. Jesus spent little time in the consideration of security and happiness, in this world or the next. Was that true of our generation? Were we not afraid of life? Had we found happiness or security in the abundance of the things we possessed? Scientific research had brought into the world the greatest fear man had known—the atomic bomb. Man was not always so distrustful of life. He faced the Atlantic in cockle-shell boats, and rode over the trackless deserts. What had happened to us that we seemed to find no joy in adventure, no faith in the future? For Unitarians, religion was a great adventure. In former days, if times were bad in this world, our orthodox ancestors had always another world to point to. Now there was no such place. Unless our generation could find a faith to live by, mankind faced catastrophe.

At the afternoon Business Meeting the Mayor of Altrincham, Alderman J. H. Cosgrove, J.P., welcomed the Assembly "to one of the oldest towns in the country", an appropriate centre for an institution that was the oldest of its kind.

The President of the General Assembly, the Rev. Fred Cottier, brought greetings from that Assembly.

Mr. Charles Pollitt, in his Presidential Address, said we had not fully understood the importance of being earnest in our affairs. The enthusiasm shown at meetings of the Assembly had not been carried back to the churches. Few people were earnest enough in their religion to give more than an hour on Sunday to the worship of God. We demanded two sermons a Sunday from the Minister, and yet we attended only one Service. Worshippers at a church should be prepared to welcome strangers. If the church was crowded, let them give the stranger a seat. They themselves could be comfortable anywhere. There was nothing worth having that was not worth paying for, yet all our institutions were crippled for want of funds. If only we remained true to our Liberal faith, we knew we should attain a greater measure of success than ever before.

The meeting agreed to contribute £50 from the funds to the Appeal in support of the Unitarian College, Manchester, and occasion was made to pay a tribute to Principal R. V. Holt and his staff.

On the motion of the President, seconded by Mr. H. S. Knowles, a resolution welcoming the Declaration of Human Rights received the assent of the meeting. Certain amendments were suggested to the proposed constitution, and the draft referred back to the Committee for their embodiment. Discussion ensued on a proposal by Halliwell Road Church, Bolton, for the Assembly to hold its annual meeting on a Saturday, instead of Wednesday, but on a vote this was negatived. Mr. Willis Paterson received a special vote of thanks on his completion of 21 years as auditor, and piquancy was added to the occasion by a mistaken assumption on the part of the Mayor, who had alluded to Mr. Paterson earlier as one of the "departed", whereas he was seated on the platform!

The Rev. E. D. Davies and Mr. H. Jackson were re-elected Secretary and Treasurer, respectively. Next year's preacher will be the Rev. J. P. Chalk, and the President the Rev. J. W. Maw.

A BRAINS TRUST

AT THE PROVINCIAL ASSEMBLY OF LANCASHIRE AND CHESHIRE

WHAT MAY fittingly be entitled the more "entertaining" portion of the Assembly proceedings came in the evening, with the "Brains Trust". Before handing control of the proceedings over to the Question-Master, the Rev. C. A. Piper, Mr. P. M. Oliver said it would appear that in church life there was a tide of ebb and flow. We, at present, were living in the ebb, but in time there would be a new Pentecost, and we should be transformed "with living energy".

The Brains Trust, of which the members were Mrs. E. A. Lear, Principal Raymond V. Holt, Mr. P. M. Oliver, Mr. Franklyn Johnson and Mr. Gill (Minister-elect of Denton), then dealt with a great variety of questions, mostly relevant to church life. On the matter of Church and Sunday School officials holding office for long periods, it was alleged that young people in office often made bad blunders, and so it was thought they should be given opportunity of working along with the older people in the interests of "wisdom and decorum". To the age-old conundrum, can what is morally wrong be politically right, it was pointed out that in some phases of life compromise was inevitable. "Should our ministers wear clerical garb"? elicited the sage reply that this was entirely a matter of individual preference. To the inquiry, "Are personal sanctity and social usefulness alternative ideals"? Principal Holt replied that the purely contemplative type of mind had often played a great part in our social life, and Mr. P. M. Oliver declared that we could not draw a distinction between saints and social reformers. Francis of Assisi, and Wilberforce, were social reformers and saints, but some social reformers were far from saintly. Principal Holt pointed out that some religious reformers had been most objectionable people!

"Can we as a minority religious group afford to maintain two colleges"? as "a burning question", aroused interest almost amounting to excitement. Mrs. Lear countered with the inquiry, "Can we afford *not* to support two colleges"? and Mr. P. M. Oliver wanted to know what was meant by "affording". It was not merely a question of pounds, shillings, and pence. At present there were not sufficient students to house and maintain two colleges, and on the basis of fifteen students, they would not be equally divided, so that they might have thirteen in one college, and two isolated in a vast building. Whether the one college, that seemed to be desirable, should be in Manchester or in Oxford, was too large a question for the Brains Trust. Mr. Gill thought that not only should we *try* to afford two colleges, but that we *ought* to afford them. Principal Holt said that if there were to be only one college, Oxford was not the right place for our students. He favoured London. To the inquiry, "Should the members of our group of churches be urged to develop keener interest in theology so as to strengthen their witness to Liberal religion?" Principal Holt gave an emphatic "Yes". A live theology was absolutely essential if they were to be effective witnesses in the world of today. Ministers who today were preaching theological sermons were drawing larger congregations.

Interest throughout the proceedings was maintained at a high level, and but for the necessity on the part of many delegates to gain their trains and buses, the session would doubtless have been prolonged. Appreciation was generally expressed of Dunham Road Chapel's hospitality, and for the helpfulness displayed throughout by its Minister, the Rev. A. W. Vallance, B.A., who was justifiably described as "omnicompetent".

SOUTHERN UNITARIAN ASSOCIATION

THE 72nd Annual Meeting was held in the Unitarian Church, Wareham, on Wednesday, May 25, 1949, at 1.30 p.m., when the President, Mr. R. C. Bolben, of Poole, was in the Chair and there was an attendance of about 50. The Treasurer, Mr. W. A. Christy, of Newport, I.o.W., presented his report, which showed a very substantial balance of over £230. A very encouraging feature of the Committee's Report, presented by the Secretary, the Rev. F. Mumford, of Poole, was the progress made in Portsmouth and Southampton in plans for procuring sites and rebuilding the churches destroyed in the war.

Poole also is going ahead with the rebuilding of the schoolroom and hopes to commence building operations in the near future.

Several ministerial changes were noted: the Rev. L. Chandler, B.A., had been installed at Newport; the Rev. Dr. G. K. Brown had left Bournemouth for scholastic work in the U.S.A.; Mr. W. E. Stephens would end his Lay Ministry at Wareham; and Mr. Ernest Penn, of the Unitarian College, Manchester, had accepted an invitation to Poole.

After the adoption of the reports, the officers were thanked for their services and were re-elected with the exception that the Rev. L. Chandler had agreed to take over the Secretaryship.

The President spoke of the pleasure it gave them in having both the present and past Secretaries of the General Assembly present and after a few words by Dr. Rowe acknowledging the welcome, Mr. Kielty gave a stirring address.

REV. HENRY DAWTREY

We regret to report the death of the Rev. Henry Dawtrey, which occurred at his residence in Horsham very suddenly on June 15, after a heart attack. An obituary notice will appear next week.

ELIZA ELLEN CARTER

THERE passed peacefully away on June 18 in the 99th year of her age, a link with the past in the person of Eliza Ellen Carter, widow of William Carter, of Parkstone, Dorset.

Mrs. Carter (formerly Miss Balston) came of a well-known Unitarian family associated at one time with the Bridport Chapel and afterwards with the Poole congregation.

Mrs. Carter was baptised in the old Poole Dissenters Meeting House and could remember that venerable building and the erection later of the present chapel on the same (Hill Street) site.

She was probably the only person in Poole who could remember that striking personality, Parson Peter William Jolliffe, who became rector of the parish church in 1791 and won some notoriety by walking down Poole High Street arm-in-arm with Mark Rowntree, the Unitarian minister. Parson Jolliffe, the oldest incumbent in England when he died, wished to be on friendly terms with all and was present at the opening of the Roman Catholic Church in West Shore Road.

In her earlier days Mrs. Carter took a prominent part in the work of the British Women's Temperance Association. She was also for many years President of the local branch of the Women's Adult School and ran a successful Band of Hope. She was further a most acceptable lay preacher and at one time conducted regular Services at Emerson Hall, built by her husband to accommodate her social activities.

Chiefly, however, she will be remembered by those who knew her well as a wise, loving and ever busy parent—a great yet gentle personality whose example and influence went far afield.

CALENDAR

SUNDAY, JUNE 26th

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS.
ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. L. BAKER SHORT.
ABERYSTWYTH, New Street Meeting House, 11, Mr. TIMOTHY LEWIS.
ACCRINGTON, Unitarian Free Church, Oxford St., 10.45 and 6, Supply.
AINSWORTH, Un. Chapel, Knowsley Rd., 3 and 6.30, Rev. BENJAMIN GILL.
ALTRINCHAM, Dunham Road Chapel, 11, 3 and 6.30, Rev. G. L. CLARKE.
ANSDELL. (See Lytham St. Annes.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. SCOTT.
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.
BATH, Trim Street Chapel, Unitarian, 11, Liturgical Service, 6.30, Rev. W. D. WIARD.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Rev. Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary Street, 11.30 and 7, Rt. Rev. R. W. WILDE.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Mr. COLIN DENCE.
BILLINGHURST, Free Church, South St., 11.15, Rev. J. MARTIN HALL.
BIRKENHEAD, Unitarian Ch., Bessborough Rd., 6.30, Rev. EDGAR HILL.
BIRMINGHAM, Church of Messiah, Broad St., 11, Rev. GORDON L. STUART, 6.30, Professor WM. SEWALL.
BIRMINGHAM, Moseley, Unitarian Church, Yardley Wood Rd., 6.30, Mr. E. E. LAWS.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. T. DOVEY.
BLACKBURN, Unitarian Church, St. Andrews St., 6.30, Supply.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. F. COLEMAN.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Supply.
BOLTON, Bank St., 10.30, Rev. J. J. POTTER. No Evening Service.
BOLTON, Halliwell Rd., Free Ch., 2.30 and 6.30, Mr. IRWIN HODGSON.
BOLTON, Unity Ch., Deane Rd., 10.30 and 6.30, Rev. J. L. TOWNLAND.
BOSTON (Lincs.), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Unitarian Ch., West Hill Rd., 11, Mr. E. F. PETERS.
BRADFORD, Broadway Av., 3.15, Rev. DUDLEY RICHARDS.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. F. A. BULLOCK.
BRIDGWATER, Christ Church, Dampier St., 11 and 6.30, Rev. W. G. TOPPING.
BRIDPORT, Unitarian Church, 11, Rev. G. RANDALL JONES, 6.30, Mrs. M. R. DICKIN.
BRIGHTON, Christ Ch., Unitarian, New Rd., 11, Mr. D. B. SCEATS, 6.30 Rev. F. M. RYDE.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. CORAM DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. CHARLES EASTON.
BURNLEY, Unitarian Church, Trafalgar St., 6, Mr. J. S. HALLAM.
BURY, Bank St., 11 and 6.30, Rev. J. W. MAW.
BURY, Chesham Unitarian Church, 6.30, Mr. SCOTT JOHNSTON.
BURY St. Edmunds, Churchgate Street Chapel, 6.30, Rev. H. A. GOSS.
BUXTON, Hartington Rd., 11 and 6.30, Civic Services, Rev. J. W. DYER.
CAMBRIDGE, Memorial Ch. Emmanuel Rd., 11 and 6, Rev. H. S. CARTER.

CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PUTIN.
CARLISLE, Unitarian Church, Lorne St., 2.30, Junior Church, 6.30, Rev. W. J. Carter.
CHATHAM, Unitarian Church, Hamond Hill, 3, Rev. W. HAYES.
CHELTENHAM, Bayshill Unitarian Church, 11, Study Service, 6.30, Rev. BARBARA THOMAS.
CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.
CHESTERFIELD, Elder Yard Chapel, 10.45, Supply, 6.30, R.A.O.B.
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. E. GLYN EVANS.
CORK, Prince's St., 11.30 and (occ.), 7, Rev. W. A. WEATHERALL.
COSELEY, Staffs., Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. W. HAWORTH.
COVENTRY, New Great Meeting House, Holyhead Rd., 11, Children's Church, 6.30, Rev. T. L. JONES.
CREWE, Free Christian Church, Beech St., 6.30, Miss LIVINGSTONE.
CREWKERNE, Un. Ch., Hermitage St., 11 and 6.30, Rev. FRANCIS TERRY.
CROYDON, Free Christian Church, Wellesley Rd., 11, Rev. G. E. O'DELL.

DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6.30, Rev. E. E. WRIGLEY.
DENTON, Wilson Street Chapel, 11 and 6.30, Supply.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. M. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, Rev. F. M. RYDE.
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Mr. C. H. POLLARD.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. W. T. WILKINS.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. F. WHITEHOUSE.
DUNDEE, Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.
EVESHAM, Oat Street Chapel, 11 and 6.30, Rev. W. P. PHILLIPS.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. DONALD FRASER.

GAINSBOROUGH, Unitarian Ch., Trinity St., 6, Rev. WM. CLARK-LEWIS.
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. P. CHALK.
GLASGOW, St. Vincent St. Un. Ch., 11 and 6.30, Rev. ALEXANDER REID.
GLOSSOP, Fitzalan St., 2.30 and 6.30, Rev. H. G. WOODFORD.
GLOUCESTER, Barton Street Church, 6.30, Rev. B. L. GOLLAND.
GODALMING, Meadrow Chapel, 6.30, Rev. G. MABEL BEAMES.
GUILDFORD, Ward Street Church, 11.15, Mr. A. G. TARRANT.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. ERNEST LEAR.
HALIFAX, Northgate End, 10.45 and 6.30, Rev. A. ELLIOTT PEASTON.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. D. HILTON.
HINCKLEY, Gt. Mt., Beaines Lane, 11 and 6, Rev. C. H. BARTLETT.
HINDLEY, Presbyterian Church, off Market St., 10.45 and 6.30, Rev. R. W. DAVIDSON.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
HORSHAM, Worthing Rd., 6.30, Rev. J. MARTIN HALL.
HORWICH, Unitarian Free Church, 10.30 and 6.30, Supply.
HUDDERSFIELD, Fitzwilliam St., 11, ——.
HUNSLET, Unitarian Church, Joseph St., 6.30, Mr. A. J. WHITTAKER.
HULL, Park Street Church (Unitarian), 11, School Service, 6.30, Rev. RALPH PHILIPSON.

ILMINSTER, Old Meeting, East St., 11 and 6.30, Rev. WM. BEER.
IPSWICH, Unitarian Ch., Friars St., 11, Rev. H. A. GORE.

KENDAL, Market Place Chapel, 11 and 6.30, Rev. E. W. DEAKIN.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chap., 11 and 6.30, Rev. STANLEY MOSSOP.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45, and 6.30, Rev. H. SHERVELL PRICE.
LEICESTER, Narborough Rd., 11, Junior Church, 6.30, Rev. E. G. GREEN.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. LEONARD MASON.
LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
LETCHWORTH, Vasanta Hall, Gernon Walk, 6.30, Rev. MAGNUS C. RATTER.
LEWES, Westgate Chapel, 11, Rev. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Dr. ALFRED HALL.
LIVERPOOL, Ancient Ch. of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Supply.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURREN.
LIVERPOOL, Gateacre Chapel, 11 and 6.30, Rev. DUNCAN STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Supply.
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. JOHN KIELTY.
LONDON, Bell St., Edgware Rd., 6, Rev. WALTER M. LOSH.
LONDON, Blackfriars Mission and Stamford Street Church, 6.30, Rev. ARTHUR LOSH.
LONDON, Brixton, Effra Rd., 11, Rev. E. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, W.8, 11 and 3.30, Rev. JOHN BALLANTYNE, 6.30, Sir JOHN STEWART WALLACE.
LONDON, Forest Gate, Upton Lane, 6.30, Mr. F. LEWIS.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CONNELL.
LONDON, Hampstead, Rosslyn Hill, 11 and 6.30, Rev. G. E. HALE.
LONDON, Ilford, High Rd., 6.30, Rev. G. J. G. GREEVE.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GREEVE.
LONDON, Islington, Unity Church, Upper St., Preston Hall, 7, Rev. J. HUSKINS.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Rd., 11, Mr. V. FOX, 7, Junior Church.
LONDON, Lewisham, Un. Ch., High St., 11, Rev. R. W. SORENSEN.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. ARTHUR PEACOCK.
LONDON, Mansford St. Ch., Bethnal Green, 6.30, Rev. J. DUMBLE.
LONDON, Newington Green, Unitarian Ch., 6.30, Mr. J. REECH WALKER.
LONDON, Richmond Free Church, Ormond Rd., 11, Rev. ETHEL KAY.
LONDON, Rhyl St., Kentish Town, 6.30, Rev. GORDON BEVERLEY.
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
LONDON, Theistic Ch., 1 Grosvenor Place, 11, Rev. J. C. G. BURTON.
LONDON, Wandsworth, Un. Church, East Hill, 11, Rev. W. M. LONG.
LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church. 6, 1st and 3rd Sundays. July 3rd, Rev. E. O. JENKINS.
LONDON, Wood Green, Unity Church, Newnham Rd., 6.30, Rev. E. G. LEE.
LOUGHBOROUGH, Victoria St., 6.30, Mr. G. SHIPLEY.
LYTHAM ST. ANNES (ANSDELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. H. CRABTREE.

MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. L. SHORT.
MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, BOEDEKER V. RAMAGE.
MANCHESTER, Unitarian Church, Chapel Lane, Blackley, 2.45 and 6.30, Supply.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Mr. C. E. MORRIS.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Mr. W. HILL-WAREING.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30. Rev. F. A. COTTIER.
MANCHESTER, Longsight Free Chr. Church, Birch Lane, 10.45 and 6.30, Supply.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Supply.
MANCHESTER, Pendleton Un., Cross Lane, 6.30, Mr. T. W. ROBERTS.
MANCHESTER, Platt Chapel, Rusholme, 10.45 and 6.30, Rev. C. A. PIPER.
MANCHESTER, Stand Chapel, Whitefield, 141st Anniversary. 10.45, Rev. H. H. CHEETHAM, 3, Scholars' Service, 6.30, Dr. E. W. KUEBLER.
MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Student, U/C., Manchester.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Mr. ERIC PHILLIPS.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Church, Unitarian, Corporation Rd., 6.15, Rev. R. I. PRITCHARD.
MIDDLETON, Old Road Chapel, 6, Rev. J. EVANS.
MORECAMBE, see Lancaster.
MORETONHAMPSTEAD, Cross Chapel, 3, Rev. C. G. TOONE.
MOSSLEY, Christian Church, Stamford Rd., 10.45 and 6, Rev. W. WADDINGTON.

NANTWICH, Old Chapel, 6, Supply.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. HERBERT BARNES.
NEWCASTLE, Staffs., Unitarian Old Meeting House, 6.30, Rev. W. J. MCELDOWNEY.
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.45 and 6, Rev. F. SOKELL.
NEWPORT, Lo.W., Unitarian Church, High St., 11 and 6.30, Rev. L. CHANDLER.
NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOONE.
NORTHAMPTON, Kettering Road Church, 11, Rev. A. E. MOBBS, 6, Women's League Service, Mrs. FAULKS.
NORWICH, Octagon Chapel, Colegate, 11, Dr. A. S. HURN.
NOTTINGHAM, High Pavement Chapel, 10.45, Nottingham Quincentenary Celebration Service, 6.30, Rev. GORDON BOLAM.

OLDHAM, Lord Street Church, 10.45 and 6.30, Rev. T. E. NUTTALL.
OXFORD, Manchester College Chapel, 11.30, Rev. H. J. MCLACHLAN.

PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PADIHAM, Nazareth Un. Ch., Knight's Hill, 10.30 and 6, Supply.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KERSLEY.
POOLE, Unitarian Church, Hill St., 6.30, Rev. F. MEDFORD.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. STURGES.
PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALUN WILLIAMS.
PUDSEY, Unitarian Church, 10.30 and 6, Rev. T. BRETT DAVIES.

RAWTENSTALL, Unitarian Ch., Bank St., 10.45 and 6, Mr. WM. MILLAR.
RINGWOOD, Hants., The Meeting House, 1st, 3rd and 5th Sundays, 11, 2nd and 4th Sundays, 6.30, Dr. J. CYRIL FLOWER.
ROTHERHAM, Church of Our Father, 10.30 and 6.30, Supply.
ROCHDALE, Blackwater St., 10.30 and 6, Supply.

SALE, Atkinson Rd., 11, Supply.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. H. W. KENSHALL.
SHEFFIELD, Unity Church, Crookesmoor Rd., 11 and 6.30, Rev. J. A. KENNEDY.
SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Rev. T. D. EVANS.
SHEFFIELD (Attercliffe), 6.30, Dr. F. T. WOOD.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. S. WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SIDMOUTH, High St., Unitarian, 11 and 6.30, Rev. F. D. JONES.
SOUTHAMPTON, Friends Meeting House, Ordnance Rd., 6.30, Rev. H. J. ROSSINGTON.
SOUTHEND-ON-SEA, Darnley Rd., 11, Children's Church, 6.30, Miss M. GRIFFITHS.
SOUTHPORT, Portland Church, 11 and 6.30, Supply.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. DAVIES, Anniversary Services.
ST. HELENS, Boundary Rd. St. Helen Workshops for the Blind, 6.30, Lay Preacher.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Supply.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
STOURBRIDGE, Presbyterian (Unitarian) Chapel, 11 and 6.30, Rev. ROSALIND LEE.
SUNDERLAND, Bridge St., 11, Family Worship, 6.30, Mr. F. J. HAMBLIN.
SWANSEA, Unitarian Church, High Street, 6.30, Rev. BASIL VISEY. Christian Meeting House, Pennard, 11.15, Rev. BASIL VISEY.

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WEST KIRBY FREE CHURCH

The Induction Service of Rev. A. David Williams to the Ministry of the West Kirby Church will take place on *Wednesday, June 29*, at 7 p.m., at the West Kirby Church, Brookfield Road, West Kirby, Cheshire. The Service will be followed by a Meeting of Welcome to Mr. and Mrs. Williams, and members and friends from neighbouring churches are cordially invited to attend.

CHANGE OF ADDRESS

REV. LEONARD MASON,
to 8 Cross Road,
Leicester.

SWINTON, Swinton Hall Rd., 10.45 and 6.30, Rev. J. HARRY SMITH.
TAUNTON, Mary Street Church, 11 and 6.30 Rev. JOHN UNSWORTH.
TAVISTOCK, The Abbey Chapel, 6.30, Rev. ROSAMOND BARKER.
TENTERDEN, Old Meeting House, Ashford Rd., 6, Supply.
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
TORQUAY, Unity Ch., off Higher Terrace, 6.30, Rev. C. W. TOWNSEND.
TROWBRIDGE, Conigre Unitrian Ch., 3, Rev. A. F. O. THOMAS, 6, Rev. G. RANDALL JONES.
WALLASEY, Memorial Ch., Manor Rd., 11, Rev. EDGAR HILL, 6.30, Mr. F. FITZPATRICK.
WAREHAM, South St., Unitarian and Free Christian Church, 6.30. Visitors specially welcome.
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. J. B. TONKIN.
WARWICK, High Street Church, 6.30, Mr. C. HUGHES.
WEST BROMWICH, Lodge Road Church, 11 and 6.30, Sunday School Anniversary Services.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Supply.
WHITBY, Flowergate Old Chapel, 6, Rev. H. W. KREISHALL.
WOLVERHAMPTON, All Souls' Church, 6.30, Rev. LESLIE KEMP.
WOODHALL SPA, Mill Lane, 2.30, Rev. CHAS. SIMPSON.
YORK, St. Saviourgate Chapel, 6.30, Rev. G. S. WOODS.
THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., 14 Gordon Sq., W.C.1.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ANGUS CAMERON.
TORONTO, First Unitarian Church, Jarvis St., 11, Rev. W. P. JENKINS.
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Rev. A. HOBGETHS.
WINNIPEG, First Federated Church, Sergeant and Banning; 11, English, 7, Icelandic, Rev. P. M. PETURSSON.

AUSTRALIA

ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, ——.
MELBOURNE, Unitarian Church, Cathedral Place, C.2, 11 and 7.30, Rev. WM. BOTTOMLEY and Rev. V. JAMES. Monthly at 4.
PERTH, Unitarian Free Christian Fellowship. Hon. Minister, R. H. FEATHERSTONE. Phone: W. 2875.
SYDNEY, New South Wales, Unitarian Church, 15 Francis St., Hyde Park, 7.15, Rev. COLIN GIBSON.

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Rd., 11 and 7, Rev. E. H. MORRIS.
WELLINGTON, Unitarian Free Church, Tisdall's Buildings, 100 Lambton Quay.

SOUTH AFRICA

CAPE TOWN, Host St., 11, Sunday School, 7, Service, ——.

ILFORD UNITARIAN CHRISTIAN CHURCH

Reopens on JULY 2nd, 1949

It was badly damaged by enemy action in the early morning of March 12, 1943.

The proceedings are as follows:—

3.00 p.m. Assembly—Photographer present.
3.30 p.m. Service of Dedication, conducted by the Rev. G. J. G. Grieve, B.A.
5.00 p.m. Light Refreshments, to be followed by a Public Meeting.
6.00 p.m. Public Meeting.

Chairman:
MR. H. H. SNOW (Deputy-Chairman Ilford Committee)

Speakers:
The Rev. E. G. LEE, Editor of THE INQUIRER; the Rev. G. E. HALE (Hampstead); the Rev. ARTHUR LONG (Stamford Street); Mr. J. REECE WALKER, (Newington Green); etc.

UNITARIAN COLLEGE, MANCHESTER

Close of Session Proceedings

TUESDAY, JULY 5, 1949

3 p.m. Sermons by two of the out-going Students.
4 p.m. Visitor's Address by the REV. A. H. LEWIS, B.D.—"Like begets Unlike too".
5 p.m. Tea.
7 p.m. Valedictory Service in Brookfield Church, Gorton. Preacher: REV. R. W. WILDE, M.A., B.Sc., PH.D. (First Presbyterian Church, Belfast).

DEATHS

CARTER.—On June 18, at Parkstone, Dorset, in her 99th year, Eliza Ellen Carter (formerly Balston).

DAWTREY.—On June 15, at "High Trees", Farthing Hill, Horsham, aged 77, the Rev. Henry Dawtrey.

MISCELLANEOUS

EXCELLENT home and remuneration offered to gentlewoman as Companion-help to two ladies, Bournemouth area. For further particulars apply—Erskine, 68 Huntly Road, Talbot Woods, Bournemouth.

MIDDLESBROUGH Unitarian Church Pulpit vacant October 1. Manse available, select neighbourhood. Minister keen on Youth work and general advancement of church desirable. Hon. Secretary Appointment Committee, E. S. Poultney, 55 Corporation Road, Middlesbrough.

GUILDFORD, Ward Street Church. Tuner wanted for American Organ. Please write to Honorary Secretary, "Galway", The Avenue, Godalming, Surrey.

UNITARIAN Minister's widow wishes to rent unfurnished, small modern house, self-contained top floor flat, lodge or cottage; with kitchen, larder, one or two reception, two bedrooms, bathroom, all main services. Small garden (not essential). Warm non-industrial district of England or Wales, not isolated, preferably near Unitarian Church.—Box X, THE INQUIRER, 14 Gordon Square, W.C.1.

Printed at THE CHISWICK PRESS, 2 Clements Inn, Strand, London, W.C.2, and Published by THE INQUIRER PUBLISHING CO., LTD., at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Wholesale) JOHN HEYWOOD, Deansgate. Saturday, June 25th, 1949.